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where in the empire, and the audience sought "oecumenical Christendom."

The commentary, like the introduction, is all that one could ask. The avoidance of oversubtle or strained interpretations, e.g., 1:3, 10, 11 (p. 149); 3:6; 4:5; 5:1; the excellent choice of illustrative quotations, and above all the wise arrangement of confusing data and intricate discussions make the reading a joy. One would gladly discuss certain moot points, such as the reading $\eta\tau\rho\pi\eta\varsigma\acute{\alpha}\pi\sigma\kappa\acute{a}\sigma\mu\alpha\tau\varsigma$, 1:17, the interpretation of $\acute{\epsilon}\mu\phi\upsilon\tau\varsigma$ in 1:21, $\tau\hat{\omega}\kappa\acute{o}\sigma\mu\omega$ in 2:5, the oppressors of 2:6, and $\acute{\epsilon}\nu\epsilon\rho\gamma\omega\mu\acute{e}\nu\eta$ in 5:16, but lack of space forbids.

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PELAGIUS' COMMENTARY ON THE PAULINE EPISTLES¹

An interesting and valuable pamphlet contains a lecture which Professor Souter delivered before the British Academy in March, 1916. The writer is a recognized authority on the text and canon of the New Testament, and he has made a thorough study of Pelagius' commentary on the Pauline epistles.

In 1906 he maintained, in a lecture before the above-mentioned body, that the commentary of Pelagius is based on the Vulgate, and this opinion is repeated on p. 51 of his *Text and Canon of the New Testament* (1913). Dr. Souter also suggested that Codex Augiensis, a ninth-century manuscript of the commentary at Karlsruhe, might be "the best surviving authority" for the Vulgate text of Paul's letters. A few years later an important manuscript of the commentary bearing the name of Jerome was discovered at Balliol College. This codex, which dates from the middle of the fifteenth century, contains an Old Latin biblical text closely related to that which is found in the *Book of Armagh*. Thus the question concerning the type of New Testament text used by Pelagius was reopened. Since the Balliol MS was clearly copied from an exemplar written in insular (probably Irish) script, Dr. Souter believes that an Old Latin text was substituted for the Vulgate by Irish scribes, who, in spite of the growing popularity of the latter, long preferred the earlier type of text. In view of the Irish affinities of the Balliol MS and the slowness of the Vulgate in winning its way in many places, this hypothesis is on the whole more plausible than the opposite

¹ *The Character and History of Pelagius' Commentary on the Epistles of St. Paul.* By Alexander Souter. Oxford: University Press, 1916. 36 pages. 2s. 6d.

one, viz., that an Old Latin biblical text was at some time supplanted by the Vulgate in the tradition represented by Codex Augiensis.

Professor Souter also examines at some length Dom de Bruyne's novel view, first published in 1914, that Pelagius was himself the author of the Vulgate text of the Pauline epistles. There is much force in de Bruyne's arguments against the Hieronymian authorship of this portion of the Vulgate; but nevertheless Dr. Souter does not accept the Benedictine scholar's theory of the origin and history of the Vulgate *Corpus Paulinum* (pp. 6 ff.).

In this second lecture Professor Souter uses several new arguments to prove that Codex Augiensis and the Balliol MS represent the original form of Pelagius' commentary, which was published anonymously in 409 A.D. Except in Ireland, where it was known under the author's name, it was most commonly attributed to Jerome. The rest of Dr. Souter's pamphlet is occupied with a learned discussion of the textual tradition of the commentary, of which he purposed to publish a critical edition in the Cambridge *Texts and Studies*.

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RELIGION AND SOCIAL PROGRESS¹

Professor Wright has given in the latest volume of the Bross Lectures a stimulating discussion of religion from the point of view of one interested in functional psychology. While guarding himself in his introduction against the charge of subjectivism commonly associated with the word "pragmatism," he nevertheless makes it perfectly clear that the "world" in which a man lives is a construct built out of the objects of his will. The inquiry which he sets himself is to ascertain the function of religion in this world. There are, he believes, certain typical stages of development in the history of religion. By tracing this development we may more intelligently ascertain what kind of religion will function harmoniously in the "world" in which the modern man must live.

The first stage of life he calls "primitive." Here the will is directed to the attaining of the satisfactions of our native and immediate instincts and desires. A world of space-relations is constructed in which bodily movements to pursue and seize desired objects are possible. Religion

¹ *Faith Justified by Progress*. By Henry Wilkes Wright (The Bross Lectures for 1916). New York: Scribner, 1916. xiv+287 pages. \$1.25.